

A  
S E R M O N  
Preach'd upon the  
First Sunday after the *Proclamation*  
OF THE  
High and Mighty PRINCE,  
**James the II.**

By the Grace of God, King of *England, Scotland,*  
*France, and Ireland, &c.*

---

By Benj. Camfield, Rector of *Aileston near Leicester.*

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*The Second Edition.*

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*Put them in mind to be subject, &c. Titus 3. 1.  
The Right of the First-born is His, Deut. 21. 17.*

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*L O N D O N,*  
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To the Right Honourable, my very good Lord and Patron, JOHN Earl of RUTLAND, Lord Roos of Hamlake, Trusbut, and Belvoir, Lord Manners of Haddon, His Majesty's Lord-Lieutenant for the County of Leicester.

My LORD,

*I* T was a Transport of exceeding Joy, and comfortable Omen of our future Happiness, (after that afflictive Sadness which fill'd all Loyal Hearts, upon the surprizing News of the Death of our most Gracious Sovereign of Bl. Memory) to see and observe with what unanimous and cheerful Acclamations, and bravery of Resolution, Your Honour, and others of the Nobility, Gentry, and Clergy of this County, with the Mayor, Aldermen and Burgeses of Leicester, attended the High-Sheriff in Proclaiming the Succession of the High and Mighty King JAMES the Second, as the Undoubted and only Lineal Heir of the Imperial Crown.

## Epistle Dedicatory.

*And, so soon as I had retired from that publick Solemnity, my Thoughts resolved themselves into These ensuing Meditations, which I here make bold to present Your Lordship with ; by that means to recommend them farther to a more common acceptance and benefit: As containing in them a seasonable Mite or Two of that Religious Loyalty which the Church of England traineth up all her Members to, and is in a peculiar manner agreeable to Your Honour's constant Sentiments and Inclinations : In hopes, that Your Lordship will not only pardon the presumption, but admit of this small Present for an additional Testimony of the most humble Duty of,*

My L O R D,

Your Honour's

Perpetually devoted

*Chaplain & Servant,*

*Benj. Camfield.*

## A

# SERMON

Upon the Proclamation of

# King James II.

**2 Chronicles 13. 5.**

*Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel to David for ever, even to him and to his Sons by a Covenant of Salt?*

[Septuaginta.  
Feb. 15. 1684.]

**T**He words are part of a notable Speech of King *Abijah*, (or *Abijam*, as he is elsewhere \* called) \* 1 Kings 15. 1. the Son of *Rehoboam*, and Grand-child of *Solomon*: And they are directed here to *Jeroboam*, who had headed the ten Tribes in their Revolt, and to all *Israel* with him; as you may read in the fore-going verse. "And *Abijah* stood up on Mount *Ephraim*, and said, Hear me, Thou *Jeroboam*, and all *Israel*; Ought we not to know, &c.---And 'tis spoken immediately before a desperate battle between their two Armies now set at bay. On *Jeroboam's* side Eight hundred Thousand men, and

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and on Abijah's, but Four hundred Thousand, half the number : \* Only he animates them here with the Goodness of their Cause, and alledgedeth That in the first place, as a terror and discouragement to their enemies. " Ought ye not to know, &c. ---- q. d. You cannot be ignorant of This, and therefore it is your bounden duty to acknowledge it, - that my right to the Crown and Kingdom is inviolable, founded upon the Grant of God himself; from whom my Father received the Kingdom over Israel [ jure hereditario] by an Hereditary Right, that ought to abide for ever : For so God gave the Kingdom over Israel to David for ever, even to him and to his Sons by a Covenant of Salt.

[ " By a Covenant of Salt.] That is, by a perpetual, sacred, and inviolable Covenant. For Salt drives away corruption, and is therefore (as Philo somewhere \* calls it) the Emblem of Durability : And so it seems explain'd, Numb. 18.19. " It is a Covenant of Salt for ever before the Lord. -- Or else we may take the account of it from Vatablus. Salt, according to the Jewish Law, was required with all their Sacrifices,\* and These were wont to accompany solemn Leagues and Covenants. Agreeably to which, a Covenant of Salt is a sworn and solemn Covenant, ratified and confirmed by such Religious Ceremonies.

" Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel unto David for ever, even to him and his Sons by a Covenant of Salt ? that is, a sure, firm, and everlasting Covenant, call'd elsewhere, " The sure mercies of David. " τα δεσμα της ειρηνης Isa. 55. 3. Acts 13. 34. For thus Nathan the Prophet address'd himself to him, 2 Sam. 7. 8, &c. " Thus saith the Lord of Hosts, I took thee from the Sheep-cote, from following the Sheep, to be Ruler over my people, over Israel." " And when thy

\* Psal. 50. 5.

[\* L. de Victimis  
maiorib. et minoreb.]

\* Levit. 11. 13.

\* Psal. 50. 5.

" days

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“days be fulfilled, and thou shalt sleep with thy Fa-  
“thers, I will set up thy Seed after thee, which shall  
“proceed out of thy bowels \* ; And I will establish  
“his Kingdom : He shall build an Houle for my Name,  
“and I will establish the Throne of his Kingdom for  
“ever. I will be his Father, and he shall be my Son.  
“If he commit iniquity, I will chasten him with the  
“rod of a man, and with the stripes of the children of  
“men, † but my mercy shall not depart away from him, [‡ Humano-  
“as I took it from Saul, whom I put away before  
“thee : \* [rejecting him and his posterity from the King-  
“dom.] And thy House and thy Kingdom shall be  
“established for ever before thee. Thy Throne shall be  
“established for ever.

\* Unum & li-  
beris tuis. JV-  
tablus.

more & pa-  
humanæ i. be-  
nignæ & cle-  
mencij. id.

[\* Regnum in  
tempore illis non  
auferam, ut  
Saulis posteri-  
tati absit. Hoc interpre-  
ratio opima,

Jofephij est. &  
bræorum.] Grotius in  
Loc:

And therefore, though God in his Justice and dif-  
ference, for the sins of King Solomon, and Rehoboam's  
Insolency and Rashness, and the provocations under both  
their Reigns, rent away Ten Tribes from the Twelve,  
yet he still reserved the Principality of Judah to the Race  
of King David, on the Score of This Oath and Covenant,  
until the coming of Messiah ; whose Kingdom was to be  
an Universal and Everlasting Kingdom, though of a  
spiritual nature. Thus, when he speaks first of this Judg-  
ment decreed, the Rent, I mean, of the Kingdom, he  
adds, That he will not do it in King Solomon's Reign,  
because he was the Son of David. “For David my Ser-  
vant's sake, saith he, whom I have chosen, I Kings 11.  
34. Nay, That he will continue a Tribe to his Son after  
him, ver. 36. “That David my Servant, saith he, may  
have a Light \* always before me in Jerusalem, the  
City which I have chosen to put my name there.” <sup>\*\* Lucerna pro</sup>  
<sup>Regno, ut ex-</sup>  
<sup>ponit Chaldaeus Paraph: i. w. Semper habebat aliquem ex nepotibus suis, qui regnet in Jeru-</sup>  
<sup>salem, me aspicere.] Vatablus in Luc.</sup>

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So therefore it is recorded of this King *Abijah*, notwithstanding the provocation of his sins, whose heart was not perfect with the Lord his God, as the heart of *David* his Great-Grandfather: " Nevertheless, saith the Text, for " David's sake did the Lord his God give him a Lamp " in Jerusalem, to set up his Son after him, and to esla- " blish Jerusalem, &c. 1 Kings 15. 4, 5. --- And so afterwards, in the Reign of *Jehoram* the Son of *Jehosaphat*, notwithstanding his provocations, 2 Kings 8. 19. " Yet the " Lord would not destroy *Judah* for *David* his Servant's " sake, as he promised to give to him always a Light, " [Lamp, or Candle] and to his Children. And so it is repeated, 2 Chron. 21. 7. Howbeit the Lord would not " destroy the house of *David*, because of the Covenant " which he had made with *David*, and as he promised " to give a Light to him, and to his Sons for ever. --- And to this you have a reference, Psal. 132. 10, &c. " For thy Servant *David*'s sake turn not away the face " of thine Anointed. The Lord hath sworn in truth " unto *David*, he will not turn from it: Of the Fruit " of thy body will I set upon the Throne. If thy Chil- " dren will keep my Covenant, and my Testimony that " I shall teach them, their Children also shall sit upon " thy Throne for evermore. [There should never have been any such thing known as a rent of the Kingdom, or state of Captivity and Bondage.] " For the Lord hath " chosen *Sion*, he hath desired it for his habitation: " This is my rest for ever, here will I dwell, &c. There " will I make the Horn of *David* to bud. I have ordained a Lamp, [Candle, or Light, as before I for " mine Anointed. His enemies will I cloath with shame, " but upon himself shall his Crown flourish. --- Whatever " diminutions or Interruptions happened in the Succession, it was only an Affliction or punishment for the wickedness both

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both of Princes and People\*: But God resolved to continue a Lineal Descent of Kings from David until the coming of Christ, the Son of David, and of the seed of David, as the Scripture speaks. And therefore saith he, even in the case of the division of the Kingdom upon the transgression of David's Children, "I will for this afflict the Seed of David, but not for ever, 1 Kings 11. 39, which seems to refer unto the Messiah, who was to be King of all the Tribes of Israel, and of the Gentiles too, as Grotius notes---And this now is the Covenant of Salt, or perpetual, incorruptible, inviolable Covenant, which King Abijah in the Text refers to, and *bottoms his claim upon*. "Ought ye not to know, &c.

In which words he appeals unto them, as to Four points especially.

I. The Supremacy of the King over all his Subjects, called therefore here, "The Kingdom over Israel."

II. The Divine Right of that Dominion or Supremacy. "That the Lord God of Israel gave the Kingdom over Israel unto David."

III. The Claim of Succession to this Hereditary Kingdom. "Even to him, and to his Sons for ever." And,

IV. The Unalterableness of this Claim, grounded upon a particular Covenant of God here in the Case. "Even to him and His Sons by a Covenant of Salt."

As to all these points, I say, he appeals to their own knowledge and conscience. "Ought ye not to know this? I will but briefly run over the particulars."

[\* See Exclus.  
47. 20, 21.]

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First, here is couch'd the unquestionable Supremacy of the King over all his Subjects. 'Tis the Kingdom over Israel. The Head of the Tribes of Israel therefore is a phrase equivalent with King over Israel; 1 Sam. 15. 17. "When thou wast little in thine own sight, saith he unto Saul, wast thou not made the Head of the Tribes of Israel? and the Lord anointed thee King over Israel. The very anointing typified as much, it being the known property of Oil to swim on the top of other Liquors.--- And so of David, "The Lord said unto thee, Feed my people Israel, and thou shalt be a Captain over Israel, 2 Sam. 5. 2. And for such a Pastor and Leader of the people the Elders of Israel acknowledg'd him. The several Tribes had their respective Heads and Chieftains, but the King was the Head of all those Tribes, and their Heads too. And therefore saith St. Peter, "To the King, as ~~as~~ <sup>as</sup> ~~in~~ <sup>in</sup> ~~exhorti~~, as Supreme, I Ep. 2. 13. And, whoever teach otherwise, [Et Apostolorum doctrinae repugnant, & Imperia turbant,] as Grotius well expresseth it, do both contradict the Apostles Doctrine, and disturb Governments: Now 'tis the nature of the Supreme to admit of neither Superior nor Equal upon Earth. † Thus St. Chrysostom speaks of Theodosius the Emperour \*, [ἰακώπιτος τιμὴ τοῦ Χρυσόστομος]

[†Ea est summi conditio, ut nihil aliud adaequat, ne dum super. Tertullianus. \*Hom. 11. ad pop. Antioch. & Hom. 20.] "As having none of like Honour; for a King saith he, is the very top and head of all men upon Earth:---He is in the highest place, and highest power; and consequently, all in his Dominions, Every soul of them\*, are oblig'd to be subject to him. None may presume to judge or resist him violently. There can be nothing justifiable on the Subjects part, but Obedience and Submission. † The rest must be referr'd to God alone, the only Ruler of Princes. For,

\*Rom. 13. 1, 2, 3.

†Regamus, Auguste, non pugnamus. - Aliter nec debeo, nec possum regnare. Ambro. Orat. cont. Auxent. & Epist. ad Marcell.

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Secondly, It is by him that Kings reign : Their Power and Authority is derived from him, and his Ministers and Vicegerents they are. 'Tis he that gives the Kingdom over Israel, even the Lord God of Israel. " There is no " Power but of God ; The Powers that be are ordained " (or ordered) of God, Rom. 13.\* He only hath the original power of life and death, and no one else can pretend to it but by virtue of his Commission---And then again, He in his Providence disposeth of Kingdoms, both as to good and evil, shaking or settling, renting or uniting, lessening or enlarging, the giving and taking away of Kings, either in his Wrath or Mercy ; putting down one, and setting up another, &c.\* And Nebuchadnezzar, you read, was sent out a grazing among the beasts of the field, till he came to know and acknowledge This, " That the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will, Dan. 4. 25. Thus much was owned by Julius Cæsar, in that excellent saying of his, [Reges Suetonius plurimum inter homines possent, Deorum ipsi in potestate sunt Reges.] ' Kings have the chiefest power among men ; but Kings themselves are in the power of God. Horace elegantly varies it :

[Regum timendorum in proprios greges,  
Reges in ipsis imperium est Iovis.]

Thirdly, Of all sorts of Monarchy, that which is settled in a *Lineal Descent and Succession*, is certainly the most eligible ; and so God appointed the Kingdom over Israel, when he had cast off the house of Saul, " To David " and his Sons for ever. This tends most to the peace and quiet of Societies, when the Heir to the Crown is known among them : This prevents the feuds, animosities, and discords, which are almost unavoidable where the matter is put to vote among many Electors. And, in

Ho-

\* Nos iudicium  
Dei suspicimus  
bus, qui genti-  
bus illos pra-  
fecit, &c. Ter-  
tull. Apologet.

\* Ps. 103. 7, 8.

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Hereditary Kingdoms, we say truly, the King never dies; the Sun never sets in total darkness: but upon the decease of any one Monarch, the next Heir is immediately seized of his Authority, and stands up forthwith in his place and stead. So Solomon speaks of himself, I Kings 8. 20. "The Lord hath performed his word that he spake, and I am risen up in the room of David my Father, and set on the Throne of Israel, as the Lord promised."—And so did Rehoboam his Son, in the room of Solomon his Father, and our Abijah in the Text, in the room of his Father Rehoboam.

S. X. 201. 28\*

[*Uno avulso, non deficit alter  
Aureus.*] 221

The Golden Tree of Monarchy thus sends forth some fresh sprout or other in the place of that which falleth off.

And there is no pretence from any man's Religion or Morals to be admitted of, as a bar on the one side, or excuse on the other, from Loyal submissions and acknowledgments to this orderly succession. We must no more found Dominion, than we do Property, in supernatural Grace or Piety.

*Audire omnia Regna Terrena:* [St. John 18. 36.\*] Christ, to be sure, who proclaimed his Kingdom not to be of this world, never intended that his Religion should countenance any thing of Resistance or Rebellion against the Rights of Princes. He came not with any intention to innovate in secular Governments, and hath obliged his Disciples by the Doctrine of the Cross, to take off all suspicion from the Monarchs of the Earth of invading their Prerogatives by setting his Title on foot among them.—They pro-

*Non impedio dominationem vestram in hoc mundo.* D. Augustin in Loc. Tract. 105. in Evang. Johani. *Nunquam Albiniani, nec Nigriani, vel Cassiani inventi preterire Christiani.* — *Christianum nullum est tibi natus Imperatoris,* Sc. Tertull. ad Scapulam.

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ceed not therefore by his Rules and Precepts, who seek to decline sufferings by any such unlawful methods, as the interruption of a Lineal Succession for the safe-guard of the Christian Religion. And their Condemnation is just, who attempt so great an Evil, upon the pretence, or to the end, that Good may come thereof, Rom. 3. 8.—I have often thought of what Erasmus \* saith on the point of Christians Resisting by force of Arms, turning the Cross into a Sword, &c. [Mitre nulla heresis perniciolor, nulla Blasphemia sceleratior, &c.] ‘In my esteem there is no heresie more dangerous, no blasphemy more wicked. The precepts of Christ decrying it, his whole life gainsaying it, the Apostolical Doctrine opposing it, so many Millions of Martyrs, and the old Interpreters of Scripture all against it.† And here it may be remembred, that this learned man’s worthy Paraphrase was in a peculiar account at the beginning of our Reformation : it being one of the Injunctions by K. Edward VI. [That the Paraphrases of Erasmus in English upon the Gospels, should be set up in some convenient place in every Church, &c.]

Fourthly, We have a declaration here annexed of the inviolableness and unalterableness of this succession in the Line of David, settled by a sacred and solemn Covenant from God himself: “Even to him and his Sons, by a Covenant of Salt. — And though God, according to his absolute Dominion, and in the course of his Justice as I said, upon provocation given, made some abatement in the extent of this Government, by the remitting of Ten Tribes from the rest, or dark intervals by their Captivities; yet he secured a Principality to the last, that the Scepter should not depart from Judah till Shiloh came.” and overruled even the Lives and fits of men to serve his own all-wise and righteous purposes. But this is no apology at all for those who have no express Warrant from the

\* Annotat: in  
St. Luc. 22.36.

<sup>+ Contra manus  
suetudinem E-  
vangelicam.  
Victoria Evan-  
rantiæ sita.</sup>

Id. paragr.

Gen. 49. 10.

King

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*King of Kings to alledge. We are bound up to the ordinary Laws and Measures. If any men will enter into a Covenant or Association against their Allegiance to Princes, tis none of God's Covenant, nor is there any Divine Salt in it.*

'Tis the general compact and agreement of Society to be subject to Kings ; and we have the Tie of Religion superadded to that of our Natural Allegiance, to strengthen it. On which account the Preacher lessons us ; " I counsel thee to keep the Kings Commandment, and that in regard of the Oath of God; Eccles. 8. 2.

These now are the *Four points contain'd in King Abijah's Allegation*; The King's Supremacy and Dominion over all his Subjects; The Divine Right of that Dominion and Supremacy; The Claim of Succession to it in an Hereditary Monarchy; And the Unalterableness of that claim in the Government of Israel; and, proportionably, in all like Governments, unless we will subvert or overturn the Fundamentals of their Constitution.

And, as to all these particulars, he makes his appeal to them.

I. As matters of common knowledge, points wherein no one could justly pretend ignorance. According to the vulgar Latin, [Num ignoratus?] faith he, Are you herein ignorant? or can you, with any modesty, in this case plead ignorance? These are matters obvious enough to every one that opens his eyes to see and understand. There have been sufficiently promulgated and made known to you. If there be any ignorance here, tis of that sort which we call gross and affected; a willing, chosen, slothful, or wilful ignorance, which is no man's excuse, but his condemnation. And then,

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q. II. As matters fitting for Subjects, upon occasion, to acknowledge, and testify their due acknowledgement of, by their ready compliance to and with them. So Junius and Tremellius render it. [An non vestrum erat agnoscere?] "Was it not your part and duty to acknowledge this? And to that sense we read it: "Ought ye not to know, "or own it?"

So at all times, but so more especially upon the change of Governors, where the Government remains still one and the same, immutable. 'Tis then proper, when the person of any King fails or dies, to recognize the Right of his immediate Successor: For the support of the Government, and the mutual encouragement each of other to an hearty subjection unto it, that all things may turn on their wonted hinges, and every one keep his place and station, without confusion or disturbance, to the common quiet and welfare. Particularly, that we may observe the wise man's injunction and fatherly admonition, "To fear the Lord and the King, and not to meddle "with them that are given to change, Prov. 24.

But I will not lead you at present beyond the circumstances of the Text: This knowledge and acknowledgement then King Abijah here suggests for such weighty ends as these ensuing.

I. To dash and discountenance all Insurrections and Rebellions against the King in succession; like That of Jeroboam against his Leige-Lord Rehoboam, the Son of Solomon, and this King's Father. Of which he adds in the following words, ver. 6. "Yet Jeroboam, the Son of Ne-

"bat, the servant of Solomon the Son of David, is risen

"up, and hath rebelled against his Lord." Of him we read

I. Kings 11. 26. "Jeroboam the Son of Nebat, an Ephra-

\* "Out of Ephraim ruled a rebellious Kingdom, Eccl. 47. 21.]

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"thite of Zereda, Solomon's servant, whose Mother's name was Zeruah, a widow-woman, even he lift up his hand against the King. He was one whom Solomon had advanced to a great place of Trust and Honour, making him ruler over all the charge of the house of Joseph, ver. 28, &c.

And, though God in his wise and just Providence, as I have before in part intimated, did over-rule this man's ambition to bring his own designs to pass; in the punishing of Israel by the rent of ten Tribes from the rest, yet this was no more excuse to his irregular lust after Dominion, than the Jews might have alledged for bringing about what God had before decreed, in the sufferings of his beloved Son, the Saviour of the world. They, nevertheless, by wicked hands did crucifie and slay him\*; And so might Jeroboam, nevertheless, wickedly follow the temptations of his own ambition or revenge. But, let us make the best of his case. God Almighty, the absolutely Supreme, the King of Kings, and Lord of Lords, seems to have commission'd him in extraordinary, as an Executioner of his Vengeance, and raised him up for a scourge of his wrath; and so, not only to have given him a bare permission, but also a Right and Title to those revolted Tribes, had he persevered in obedience to him; 1 Kings 11. 31, &c. And, on the same account, he forbids Rehoboam, and the house of Judah and Benjamin adhering to him, to give the men of Israel battle at first, for their reduction, ch. 12. 24. But, whatever abatements or allowances may be made in this single case of Jeroboam, from the Divine Interposition; where That is wanting, there can be none, to be sure, to justify the Insurrection and Rebellion of a Servant against his Master, and a leige and obliged Subject (as he was) against his undoubted Lord and Sovereign. As the sacrificing of Children to God is not any whit the less Murther now,

\* Acts 11. 23.

now, because Abraham once had a dispensation in the case, and a command from God to offer up his Son. King Abijah fixeth his charge upon Jeroboam's known obligations as a subject, far enough from any ordinary title to the Crown. "Yet Jeroboam the Son of Nebar, the Servant of Solomon the Son of David, is risen up, and hath rebelled against his Lord." And then,

H. To deter others from siding with, or joining themselves unto Seditious and Factious Leaders. So it follows, ver. 7. "And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the Son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them."

Observe, I beseech you, the Charder he gives of those that Associated and combin'd together in this Insurrection and Rebellion; the Party that listed themselves under this new Head. "There are gathered unto him vain men, the children of Belial." That is, foolish and wicked men, who are ready, upon any pretext, to throw off the yoke of lawfull Government. This is the proper name of Rebels.\* And so you find it noted at the very beginning of their Kingly Governmeat, upon the promotion of Saul, when the people gave their general shout, and said, God save the King,

1 Sam. 10. "There went with him, saith the Text, a band of men whose hearts God had touched, ver. 26.

Where God toucheth mens hearts, you see, they are inclin'd to Loyalty. But then it follows, ver. 27. "But the chil-

"dren of Belial said, How shall this man save us? and

"they despised him, and brought him no presents." So here again, There are gathered unto him vain men, the Children of Belial.

And if the Apostle's gloss on the phrase be good, these enemies to rightful Powers, these King-despisers, are the Children of the Devil; for so he speaks

\* Sceleratum  
partium Socii,  
aut plausores.  
Tert. Apolog.

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of Belial, as the grand *enemy* in opposition to Christ, 2 Cor. 6. 15. "What concord hath Christ with Belial? And then, What fellowship or communion between the Disciples of Christ, and the Children of Belial? The first time, I think, we meet with the expression, is Deut. 13. 13. "Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their City, saying, Let us go and serve other Gods which we have not known. The Margin reads it, *Naughty men.* Such they are with a witness, in the first place, who seduce us from the Lord our God, to a False and Idolatrous Religion and Worship; and such, in the next, who draw others aside from their lawful King. Wherever you read of these children of Belial in Scripture, you will find they are the very worst of men; and so we are to look upon them that revile and oppose Government, whatever holy appearances or disguises they come in.\*

\* Pessimus  
quibus asperri-  
me Rectorem  
patitur. Salust.

Well, this is their Character, how many, and of what name or eminence soever otherwise. "There are gathered unto him vain men, the children of Belial. Of whom he adds, "And have strengthened themselves against Rehoboam the Son of Solomon. He keeps still the Emphasis on the Succession. So before, in Jeroboam: "The servant, saith he, of Solomon the Son of David. And here again, "Against Rehoboam the Son of Solomon. As he himself, in like manner, was the Son of Rehoboam. And observe the juncture of time they laid hold on for their purpose. "When Rehoboam was young and tender-hearted, and could not withstand them. They took the opportunity of the King's weakness, "When he was young and tender-hearted; which some, with great probability, refer to the disposition of his Mind, rather than Tears, [juvenis animo, non aetate,] for he was of age considerable enough when he came to the Crown.\* But he

\* 41 Years old.

Kings 14. 21.

was

was of too easie impression to the counsels of the rash young men, against the judgment of his sager Statists, in answering of the people roughly, and so disobliging them, when they came to tender their Loyalty to him. And this is that which seems reflected on here, by the expression of his being young and tender-hearted; a *Novice only in the art of Government*. This *teneritudo cordis* is elsewhere used for faintness of heart, *Levit. 26. 36.* Whatever else there may be included in it, I will not stay to examine. These children of Belial, you see, were very watchful to lay hold on the nick of opportunity, "When their King could not withstand them." — And that is the only measure of some mens Loyalty; [*quam diu desunt vires.*] until they have power and strength enough to resist and rebell with the hopes of success. So they blaspheme the primitive Christians, Confessors, and Martyrs patience under all their sufferings and persecutions; and represent them to the world as Rebels at heart, but such, as wanted strength for the execution; such, who submitted only because they could not help it.\* [*Quia deerant illis vires.*] But the Fathers, in their Apologies for them, abhor the imputation, &c.

\* Bellarmine f.  
3. de Poncif. c. 7  
Buchanan de  
jure Reg.  
Author of the  
Life of Julian,  
&c.

For these ends now we are to know and acknowledge the principles of Loyalty before-mentioned, that we may neither rise up and rebel against our Leige-Lord, with Jeroboam; nor gather our selves to any such Head with vain men, the children of Belial, whenever opportunity or the weakness of a Prince may tempt us thereunto.

And the better to fortifie all this, it is to be considered further, what he goes on to suggest.

First, That the King in succession was not only their Sovereign Lord, but God Almighty's Vicegerent, and so, in resisting

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resisting him, they did, by a just interpretation, ~~withstand~~  
 God himself, and seek to cast off the Kingdom of God, ver. 8.  
 "And now ye think to withdraw the Kingdom of the  
 "Lord in the hand of the Sons of David. Heowns Gold  
 for the Fountain of Royalty, and the Kings successively only  
 for his Ministers and Deputies.\* And,

\*So the Throne  
of Solomon is  
said to be the  
Throne of the  
Lord, [1 Kings  
2: 12. with  
1Chron.29.23.  
And 1 Kings  
10. 9. with  
2 Chron 9.8.]

Secondly, What kind of people the multitude of that  
 rebellious Camp was made up of; So it follows : "[And  
 ye be a great multitude.] That is confess'd: But of  
 what sort of men? That deserves our special notice. "And  
 there are with you golden Calves, which Jeroboam  
 made you for Gods. The Revolters from their King  
 became at the same time Apostates from the service of the  
 true God to set up golden Calves in his stead. That was  
 Jeroboam's policy: He consider'd wisely, that had the  
 people kept to their former established Worship at Jerusa-  
 lem, they would soon have return'd to their former Loy-  
 alty. 1 Kings 12. 26, &c. "And Jeroboam said in his  
 heart, Now shall the Kingdom return to the house of  
 David, if this people go up to do sacrifice in the house  
 of the Lord at Jerusalem: Then shall the heart of this  
 people turn again to their Lord, even unto Rehoboam  
 King of Judah, and they shall kill me, and go again to  
 Rehoboam King of Judah. Whereupon the King took  
 counsel, and made two Calves of Gold; (pretending,  
 for a blind only, to ease them of their burthen, and to con-  
 sult their advantage; as it follows,) "And said unto  
 them, It is too much for you to go up to Jerusalem:  
 Behold thy Gods, O Israel, which brought thee up  
 out of the Land of Egypt! And he set the one in  
 Bethel, and the other put he in Dan: And this thing  
 became a sin, saith the Text, a most provoking sin against  
 God Almighty, and turn'd to their ruine and destruction.

But

But whatever he pretended to make the people, the secret was, *lest returning to the true Religion, they should also return to their true Allegiance to the King of Judah.* Thus you see, in the first place, that these revolters from their Sovereign, as I said, were Apostates from the established Worship of God, unto Idolatry, the worshipping of Images and Imaginations of their own. And then, the attendant or consequence of this was the discarding of the legitimate and rightly ordained Priests of God, with the solemn Feasts appointed, and the setting up of others in their room, even of the basest of the people, ver. 9. "Have you not cast out the Priests of the Lord, the Sons of Aaron and the Levites, and have made you Priests after the manner of the Nations of other Lands? &c. Of which you may read more at large in the story. Of such as these the multitude of the RebELLious Army consisted; even such, as had forsaken the established worship of the true God, and cast off their Obedience and Reverence to his appointed Ministers, the Priests and Levites.

In opposition to whom we may find, *Thirdly, the description and account given of the Loyal Party, ver. 10. &c.* "But as for us, the Lord is our God, and we have not forsaken him. Namely, to reform his Worship by the abolition of it, and bow down to golden Calves in his stead. And, as we have the true God, and his appointed Worship and Ceremonies, so we have his ordained Priests too, officiating. "And the Priests which minister unto the Lord, "are the Sons of Aaron, and the Levites wait upon their business; and they burn to the Lord every morning "and every evening burn Sacrifices & sweet Incense, &c. "For we keep the charge of the Lord our God, but ye have forsaken him.

Here

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Hereupon therefore, from all these premises, King Abijah takes heart and courage, for the animating of his Subjects, and the reflecting dread and terror on the multitude of his and their Enemies, ver. 12. " And behold God himself is with us for our Captain, and his Priests with sounding Trumpets to cry alarm against you. — In the name of our God we set up our Standard, and on him we build our confidence; we keep fast to him, and doubt not but he will keep to us while we so do, to protect and defend us; we adhere to his Priests, and they sound the Trumpets orderly and religiously under the great Lord of Hosts. But as for you, how many soever you are, or how great soever the numbers you glory in, take heed, lest you be found, in the issue, θεοῦντος, to fight against God, who will be too hard for you. So he ends; " O children of Israel, fight ye not against the Lord God of your Fathers, for you shall not prosper. — And the success was accordingly, if you look on to the close of the chapter, for no less than Five hundred thousand of their Eight hundred thousand chosen men were cut off and destroyed. And the Text gives us this account of it, ver. 18. " Thus the children of Israel were brought under at this time, and the children of Judah prevailed, because they relied upon the Lord God of their Fathers. Now, though the Argument of Providence and Success by it self be weak and fallacious, (how much use soever some have made of it) yet, when in conjunction with a good Cause, and back'd with a Divine Testimony, (as here it is) it hath weight and moment in it.

Thus have I hastened through the Text and its abundant circumstances, and we have found the whole Speech proper and apposite (as Grotius notes) to terrifie his Enemies, and hearten his own Subjects; wherein he alledgedeth prin-

principally, for himself, the Right of a Legitimate Succession, and that the True Religion and Regular Clergy were on his side.

You have prevented me, I suppose, for the main of the Application to be made of it, so far as we are concern'd; for we are not, God be thanked, in any such state of war, and I hope, through his Blessing, not like to be: nor is there any case so exactly parallel, but will admit of some dissimilitude: 'tis enough, if certain general proportions and analogies reach us.

You all know, or ought to know, I am sure, That this Kingdom of ours is an undoubted Monarchy, under an Imperial Head as Supreme Governour; to whom, next unto God, all sorts of men, of whatever Rank or Quality, Degree or Condition, are bound to pay all Homage, Fealty, and Obedience. And it hath been Declared by all the Authority of the Land, That by the Fundamental Laws of this Kingdom, neither the Peers of the Realm, nor the Commons, nor both together in Parliament, nor the People collectively or representatively, nor any other person or persons whatsoever, ever had, hath, or ought to have, any coercive Power over the persons of the Kings of this Realm. And, That it is not lawful upon any pretence whatsoever to take Arms against the King, or those commissionated by him. And, That this Imperial Monarchy is Hereditary also, such as descends by a line of Succession from one to another; And accordingly we are obliged by Oath to the King's Sacred Majesty for the time being, and to His Heirs and Lawful Successors. And This, if not by so immediate a Covenant from God as the Israelites, yet by as unviolable Ties as the Constitution of the Government, or our own Consciences, can bring us under. Now, since it hath pleased Almighty God to call to on

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himself our late most Gracious Sovereign of Blessed Memory, King CHARLES II. under whose mild and merciful Reign we have enjoy'd for many years together infinite Benefits and Blessings, had we but had more thankful hearts to acknowledg the same : Since, I say, it hath pleased Him, whom all must obey, to reward this eminent Servant and Deputy of His, and advance him to a more Glorious Kingdom, as we have reason to judge from his exemplary and Christian Death, as well as Good and Religious Government over us ; the Imperial Crown and Sceptre forsworn<sup>are</sup> are devolved, beyond all dispute or question, upon the High and Mighty Prince JAMES II. as our only Lawful, Lineal and Rightful Leige Lord and King, as you have heard by publick Proclamation, received with the universal joy, contentment and applause of all good people. And we shall not need to fear, I presume, any ambitious or treacherous Jeroboam, nor any number of vain men, Children of Belial, to gather themselves in Tumults under any such Head to oppose his just Rights, and therein their own, as well as the common Duty and Happiness.

Q. what a wretched and disconsolate Estate had we now been in, if we had been left, upon this sad Providence, as our flocks deserved, like Sheep without a Shepherd, having none to go in and out before us ! In what a divided and bleeding condition had we been, if the vindictive Zeal of some men had prevailed to have cast out the undoubted Heir of the Crown from his Birthright and Inheritance !

How much have we to bless God for, that we have yet a King of our own, and not a Stranger ! One that is well acquainted with and reconciled to our Laws and Customs<sup>\*</sup> ! One that hath often ventured his dear Life and Blood in the Quarrels of his Country, and testified his readiness on all occasions to die in the good cause of no

\* Ad concilium de Repub. dan. dum caput est nosse Rempubl. am. Cicero 2. de Orat. D

no less Heroical Virtues, than Noble Extrastion<sup>\*</sup>! The \*Ecclef. 10.1.  
*Dutiful Son of our Martyk'd Sovereign, King CHARLES I.* Fortes creantur  
*The Loving and Faithful Brother of our Indulgent Sovereign,* Fortibus &c. b.  
*King CHARLES II.!* Wonderfully preserved, together From the first  
 with them, during our unnatural Wars, and abroad in Eng- British Kings,  
 land; and as wonderfully return'd, together with them, into the CXL M.  
 these Kingdoms, and kept alive to this day, amidst many  
 perils and dangers, for our defence and comfort! A  
 KING, whom the Church and State of Scotland found great  
 reason to prai'e God for, when our peevish discontents &  
 jealousies forc'd him out from hence, by the Providence  
 of God to settle affairs there, to a general satisfaction.  
 A KING, that hath given us visible pledges of his regard to  
 the Christian and Protestant Religion by the education of his Children in it, and the bestowing his two eldest Daughters in Marriage unto two Illustrious Princes of that Belief and  
 Domination. A KING, who, notwithstanding all the  
 Indignities and Affronts which the rudeness, ignorance,  
 and malice of some men have put upon him, and Li-  
 bellous Defamations wherewith they have sought to blac-  
 ken him, yet begins his Reign with the most obliging and  
 endearing assurances of his hearty affection unto, and care and  
 concern for all his People; and in particular, as of their  
 just Rights, Properties and Liberties, so of that most ex-  
 cellent, pure, and Reformed Religion which is by Law Es-  
 tablished, more dear to pious and devout Souls, than their  
 Estates or Lives.

I cannot do you a more acceptable and beneficial Service, than by reading over the Gracious Expressions which dropt from His Royal Mouth at his very first appearing before his Privy-Council, and leave you to comfort yourselves and one another with them; and raise up your hearts by the contemplation of so much and so surprising a Goodness, to bless God most affectionately for him, and prepare

*Fortes creantur  
 Fortibus &c. b.  
 ns. Sc. Horat.  
 From the first  
 British Kings,  
 the CXL M.  
 the Saxon  
 XLVII;  
 from the Nor-  
 man King  
 XXVIII.  
 Dated*

*See a Letter  
 subscribed by  
 seven Bishops  
 to the  
 Archbifop of  
 Can. from  
 Edinburgh,  
 March. 1682.*

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*to return at least Love and Good-will for his Grace and Clemency, for that is the lowest measure of Gratitude; that is no more than what Heathens conclude absolutely just and necessary, to love those who love them, and to do Good to those from whom they receive Kindness. Pass we on therefore from the Speech of one King in the Text, to the Speech of another, &c. [Here was inserted The Account of what His Majesty said at his first coming to Council\*, and afterwards order'd to be made public.]*

[\*For the sake of those who have not seen or heard it, I have transcried & annex'd it at the end.]

I will end all by putting you in mind of the Prophet Samuel's Good and Right way to a Nations settlement and happiness, which, after all, is the only course we can have any security in, amidst all the chances and uncertainties of this present world, wherein the Lives of the Best of Princes, as well as other men, are liable to the stroke of Death and Violence. "Only fear the Lord, and serve him in "truth, and with all your heart: For consider how great "things he hath done for you. But, if ye shall still do "wickedly, ye shall be destroyed, both ye and your "King."

Now let us pray, as the Church very seasonably instructs us in the Collect for the day.

Coll. for Septem-  
agesima.

"O Lord, we beseech thee favourably to hear the "Prayers of thy People, that we, who are justly punished "for our offences, may be mercifully delivered by thy "Goodness, for the Glory of thy Name, through Jesus "Christ our Saviour, who liveth and reigneth with "Thee, and the Holy Ghost, ever one God, world-with- "out end. Amen.

**THE END.**

An

*An Account of what His Majesty said  
at His first coming to Council.*

His Majesty, at His first sitting in His Privy-Council, was graciously pleased to express Himself in this manner.

My Lords,

**B**efore I enter upon any other business, I think fit to say something to You. Since it hath pleased Almighty God to place me in this station, and I am now to succeed so Good and Gracious a King, as well as so very Kind a Brother, I think it fit to Declare to you, That I will endeavour to follow His Example, and most especially in that of His great Clemency and Tenderness to his People. I have been reported to be a Man for Arbitrary Power, but that is not the only story has been made of me.

And I shall make it my endeavours to serve this Government both in Church and State, as it is now by Law Established.

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*'I know, the Principles of the Church of  
England are for Monarchy, and the Mem-  
bers of it have shewed themselves Good and  
Loyal Subjects; Therefore I shall always take  
care to Defend and Support it.'*

*'I know too, that the Laws of England are  
sufficient to make the King as Great a Mo-  
narch as I can wish; And, as I shall never  
depart from the Just Rights and Prerogative  
of the Crown, so I shall never invade any  
mans Property.'*

*'I have often heretofore ventured my Life in  
Defence of this Nation; and I shall still go  
as far as any man in preserving it in all its  
Just Rights and Liberties.'*

*[Whercupon the Lords of the Council  
were humble Suiters to His Majesty, That  
these His Gracious Expressions might be made  
publick, which His Majesty did order accord-  
ingly.]*

*And*

And this is no more than what His Majesty several times before had given assurance of; particularly, when the University of Cambridge waited upon His (then) Royal Highness at Newmarket, to welcom his Return to England, in March 1682. To whom, after Thanks for their kind expressions, He thus answer'd, 'That He was glad of this, and all other occasions to declare, That He would ever stand by the Church of England as now Establish'd, and countenance the Members of it, as having seen by experience, that They are the best Supporters of the Crown; And that He would use his Endeavours and Interest for the Preservation of the King's Person, and the Government in the State, and the Church of England as now Establish'd by Law.'

"O Lord Save the KING  
"And mercifully hear us when we call upon  
"thee.

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F I N I S.

# Books Printed for Charles Browne.

- D R. Comber's Paraphrase on the Common Prayer, in Folio.  
The Fathers Legacy to his Friends, containing the whole  
Duty of Man.
- Dr. Du Moulin's Week of Prayers.  
Precepts and Practical Rules for a truly Christian Life.  
The Reformed Monastery; or, The Love of Jesus.  
Moulin's Commentaries, Fol.
- Mr. Simpson's Compendium of Musick.
- Dr. Comber's Advice to Roman Catholicks.
- Bp. Lloyd's several Sermons and Tracts in Defence of the Church.
- Bp. Spratt's Four Sermons.
- Dr. Ken's Devotions, in Twelves.
- All Mr. L'Estrange's Tracts, in Quartos.
- His History of the Plot, Fol.
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- Cruins of Comfort, Twenty-four.
- The Exact Constable.
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- Browne's Songs and Poems: — His Horae, with others.
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